

## PREAMBLE

Transsexual people are people who have been assigned a sex at birth, but whose gender identity is different from that assigned sex.

Transsexual people are not a new phenomenon. They have existed in many cultures and religions throughout history.

Transsexual people are not a threat to society. They are simply people who are different from the majority.

As a result of this difference, transsexual people have often been treated unfairly and with discrimination.

It is the responsibility of society to treat all people equally, regardless of their gender identity.

Transsexual people are not a threat to society. They are simply people who are different from the majority.

As a result of this difference, transsexual people have often been treated unfairly and with discrimination.



# The Transsexual People's Manifesto

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PREAMBLE

This is a biased document.

Each point is based upon my own personal observations and experiences as a transsexual youth, which are equally as likely to overlap with your own experiences as they are to conflict. I transitioned into the image of a white man, and the influence this holds over my experiences is not to be ignored.

I am but one individual, who intends not to represent the trans community at large, but to highlight patterns of cisgendered behavior with the ultimate goal of empowering trans individuals. Putting words to these behaviors leads to greater discussions amongst the community, and greater possibilities for change.

Behaviors within the trans (and larger queer) community are similarly discussed in this document, not for the sake of promoting infighting, but to warn of what may cause larger conflict.

As a further warning, many possibly triggering topics are discussed in this text. Potentially sensitive content includes discussions of general transphobia, violent transphobia, suicide, and discussions of sexual behaviors.

As a final remark, this document is most effective for the transgendered audience. Cisgender readers are more than welcome to partake in discussions surrounding this document, but may not feel as connected to the text as a transgender reader who has lived through the described experiences. The use of "we" and "us" pronouns are used to refer to the trans community as a whole, but the text in its totality is not intended to exclude any reader.

MY CREDENTIALS:

January 03, 2023

[REDACTED]  
[REDACTED]  
LOS ANGELES, CA [REDACTED]

**AltaMed**  
QUALITY CARE WITHOUT EXCEPTION™  
Authorization Approval Letter



Authorization: 20221226500099800001  
Effective From: 01/03/2023  
Effective To: 07/02/2023  
Member Name: [REDACTED]  
Gender: F  
Date of Birth: 06/27/2006  
Member Phone Number: [REDACTED]  
Health Plan: L.A Care - Medi-Cal  
Health Plan ID: [REDACTED]  
Diagnosis: TRANSSEXUALISM/F64.0

The following medical services requested by R [REDACTED] MD, M [REDACTED] have been approved. The services should be provided by B [REDACTED] MD, M [REDACTED] no later than 07/02/2023.



# 1. TOLERANCE DOES NOT EQUATE ACCEPTANCE

As the cisedgendered population adapts and begins to mold the binary foundations of society toward a future that includes transgendered individuals among the living, a spectrum of cisgender behavior unfurls itself in response.

More commonly than making the commitment to understand and empathize with transgenderism genuinely, many cis individuals establish a relationship of "tolerance" between themselves and their trans peers. For most cisgender people, who have been isolated from any manifestation of transness, the introduction of this queerness into their lives is jarring, and often scary with its sudden uncertainties. Confusion and mistakes are to be expected from those taking the first steps to understand the struggle, but a prolonged pattern of ignorance can sneak and settle its way into becoming a permanent placeholder for empathy.

A cis person who "tolerates" transness does not actively advocate for violence against trans people, but will do nothing more. They will not acknowledge the "ugly" tragedies of queer loss the same as they will not acknowledge the beauty of the possible joy. They will stand in the same rooms as you, eat the same foods and travel the same roads, but they will not see you as anything more than a body across from them.<sup>1</sup> Tolerant friends will not care to know anything further about your identity than your label, because they simply do not care enough to know your struggle.

Transness is a persistent taboo in the "tolerant" mind, and they fear infection. They fear confrontation of a pain that exists outside of their body and thought, and so they uphold a charade of ignoring all trans existence.<sup>2</sup>

It is not in their interest to respect, listen, or learn about their trans peers, and thus a façade of allyship is established through "tolerance." In short: they "tolerate" your transition and your living, but seeing your continued existence will never be desirable. The effort to empathize exists as an annoyance. They could care less if your freedoms are restricted; they wouldn't bat an eye if you were punished or killed in your fight for bodily autonomy.

They will not ask questions either, for fear of retaliation or the dreaded hammer of "cancel culture." In fact, in more leftist communities, one of the sole factors that keeps tolerant cis people from otherwise expressing their hatred is the threat of being "canceled," or socially shunned for their curiosities. What this then leaves us with is the thought that without the intangible threat of social isolation, what would these "tolerant" individuals say? Should there be no consequence for their words, what would they call you?

The answer has been presented to us by the more freely conservative parts of the country, where no such social consequence exists. It is humiliation, persecution, and it is the threat of violence. Instead of bottling up their disgust, it is projected towards us without abandon. And this is not hidden knowledge: the power of social media has left the violence lingering in the back of our minds. It is a constant threat, some hovering storm of repulsion simmering under the tongues of our peers, waiting to be spat at us.

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<sup>1</sup> And a tainted body, at that. Cisgender people are born with the luxury of a body and mind united, and it is often out of their physical and mental grasp to comprehend anything outside of their innate harmony. It is common to equate trans bodies with disease, with congenital filth. How else can cis society understand someone born without the first natural connection?

<sup>2</sup> This is a common reflex of the white centrist, who refuses to acknowledge all pain that does not explicitly affect them.

## 2. TO BE PET IS TO BE DEHUMANIZED; AND THUS YOU MUST BITE

The general implication that we are inhuman is present in an outstanding number of cisgender behaviors. The common thread amongst many of these actions is the cisgender perspective that deems transness incomprehensible within the framework of binary society.

For betraying feminine norms, we are considered useless to cis men and traitorous to cis women. For betraying masculine norms, we are considered inferior to cis men and parasitic to cis women. Thus we land in some nebulous middleground, detached from either side of the binary<sup>3</sup>. To some, this brands us *freaks*, to others, *dogs*.<sup>4</sup> What else can someone fallen from the grace of what was given, be?

It's obvious when we're seen as "freaks:" We're persecuted, loudly. Punished for human pleasure. Chastised, silenced, erased. The "dog" label is far more subtle, and creeps its way into the physical actions of the cisgendered. Namely, the bodily ways in which they interact with the trans individuals around them.

The most obvious example is the action of the "head-pat," executed by mimicking the action of petting a dog onto the head of another human, masked as a sign of affection or endearment to the receiver. However, one must consider the implications behind petting a dog. A dog is pet to reward subservience, of course; to remind the animal of how gentle the hand that holds its leash can be. Even more surface level than that, the concept of inflicting the same treatment of an animal onto a human speaks volumes to the perspective of the cis individual doing the petting. Unable to comprehend the transgendered as human, the default form of interaction then becomes the same mode of interaction with animals, because we are placed upon the same level of respect.

The transgender individual is then trained not to see themselves as human, but as an animal to be marveled at, or to be domesticated by the cisgendered. We are dogs, we are toys, we are novelties, but never are we capable of humanity. Our joys exist beyond the bubble of common cisgender thought, and thus are deemed uncivilized and animalistic. Our bodies are objects open to discussion, to be scrutinized and withheld from the metamorphosis we naturally are drawn to. In fact, it's been generally decided that we aren't fit to make the decisions on our own bodies; instead chained to the choices of the cisgendered, and made to beg for our autonomy.

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<sup>3</sup> For as many trans individuals that do the opposite, there exist a great deal of trans people who comfortably identify themselves within spaces along the traditional spectrum of the gender binary. But even when playing by the rules of the cisgendered, and abiding to the options of "male" or "female," we are deemed unfit for the role. Left with nowhere to fall within cisgender comprehension, where can we go?

<sup>4</sup> A distinction with influences not to be ignored: The prejudice assigned to either gender assigned at birth will greatly sway where an individual falls on the scale of being "wild," and by proxy being "tamed."

### 3. AUTOGYNEPHILIA AND OTHER CISGENDERED PERVERSIONS ARE PROJECTIONS, NOT PROPHECY

One common conservative belief is that transness is nothing but an extension of sexual desire, and that our transitions are manifestations of fetish and fantasy gone too far. But what this perspective fails to acknowledge is our humanity. We exist *as people*, and yet our identities are compacted and shrunk into the only concept the cisgendered can comprehend we have in common: libido.

This rhetoric, this condensing of our lives into fetish, is a perverted misconstruing of our humanity that originates from the hyper-sexual perspective of the misguided cis man. In the case of the trans-feminine, cis men perpetuate the claim of autogynephilia<sup>5</sup>, partially due to their subconscious pull to that which is sexual and their learned objectification of the female form. Cis men who only see women as objects of sex will in turn see trans women as men chasing after their own sexual desires, because they possess no lustless way of perceiving women. It is out of their comprehension to see women as full people, and by proxy, trans women who seek the non-sexual joys of womanhood become dehumanized too.

The most recognizable manifestation of this prejudice is the stereotype of the cross-dressing serial killer. Think Norman Bates from "Psycho" (1960), dressed in his?- her?- their? mother's dress. This vague hinting towards irregularities between the body and the gender of a character deemed wholly "immoral" is where the real-world confusion and conflation of psychopathy, sexuality, and gender expression begins. Think Buffalo Bill from "Silence of the Lambs" (1988, 1991), aroused by the prospect of building a suit of female skin<sup>6</sup>. In retrospect, the slanderous symbols of queerness are clunky and heavy-handed, but it is what a cisgender audience has been taught to expect of those who betray gender norms: a violent perversion of the body that seeks to mar the flesh around it.

Ultimately, these are characters written by cisgender authors, and are utterly inauthentic to the trans experience. To a certain extent, a cisgender author can only project their own desires of the body onto their characters, and their most violent pleasures have been assigned to the trans boogeyman.

In a cruel duality not recognized by most cis people, while sex may be inherently tied into transness, transness is not inherently tied into sex. Sex and harmony with the body are bound to one's gender identity, but transness continues to persist in all nonsexual aspects of life. We are, above all, still human. We are not lusting after our gender.

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<sup>5</sup> A fetishist theory proposed and perpetuated by Ray Blanchard in the 1980s and 1990s that declares transness to be caused by "a male's propensity to be sexually aroused by the thought of himself as a female." Its parallel theory, "autoandrophilia," Blanchard's description of the perverted transmasculine, is not as commonly recognized nor legitimized as its sister theory. The shared public hatred for the transfeminine is far stronger than the public confusion and disgust of the transmasculine.

<sup>6</sup> In fact, Buffalo Bill turned to the murdering and skinning of women after failing to qualify for a gender-affirming surgery, which was most likely due to being proclaimed autogynephilic. In her dismay, she likely turned to Hannibal Lecter for help processing her grief, or to gain a medical opinion that would support the surgery, unaware that Lecter sought only to drive her further into the hysterics and eventual insanity we see onscreen. This fictional extreme, despite its hyperbolic nature, highlights the cruelty of the autogynephilia diagnosis.

## 4. INTIMATE UNITY BASED SOLELY OFF TRANSNESS IS DOOMED TO FAIL

It must be remembered that, as humans living complex and layered lives, one's trans identity does not define all of who they are. We may be united by our struggle as a larger community, but on a personal level, it should not be all that brings us together, as with any other singular facet of one's identity.

Our transness might influence a great portion of our lives, but we are not limited by it. Trans people can be good and they can be bad, because we are as morally gray as any other human can be. A cruel or "bad" mother or father does not represent all parents, the same way a cruel or "bad" trans person does not represent all trans people. Ignoring the faults of a trans person ironically ties again into the concept of denying us humanity, because it implies we are immune to the faults of being human.

*To the trans reader:* If the only connection between you and a friend or partner is your shared transness, then your relationship is extremely vulnerable to disintegration. Whether you are aware of it or not, your relationship may come to reflect more of a political union than that of a genuine connection. You must consider: are you tied to one another because of an authentic joy, or are you united only by your shared isolation? By your rage and your loneliness? Bound in an act of defiance against the cis who have exiled you?

Queer connections are as valuable as they are varied. And despite how forcefully we have been erased from public view, transness and trans people have existed across cultures and oceans and borders, for all of time. There exists a multitude of trans individuals across the world fighting for the same cause, and a global mass of others who can relate to your experiences. As with any context, one should not feel pressured to maintain a relationship solely for the preservation of a common experience, but this is especially of note considering the prevalence of transness. You are not alone, and you never will be.



## 5. SUBDIVISIONS OF THE COMMUNITY UNIFY ONLY THE DIVIDERS

A peculiar phenomenon that exists within the trans community itself is the abuse of "labeling" culture. Because queerness exists on such a wide spectrum of human expression and behavior, many individuals find security and comfort in attaching specific identifiers to their selfhood. And the power of language is not to be taken for granted; There is unity like no other when the intangible ties that connect us are made clear. Labels unite us in specificity, and in niche.

Recently, the medical terms of "AFAB" (assigned female at birth) and "AMAB" (assigned male at birth) have surged in popularity amongst the community, meant to encompass a range of identities under the same physical origin. But more than anything, these labels divide us by our bodies and genitals, not in a manner unlike cisgender division. This bodily distinction is, of course, important in situational matters, but when used to exclude grand parts of the community, the division becomes a mimicry of oppressive and invasive cisgender behavior.

Despite how an individual fits into or defies the binary, why separate and isolate ourselves from one another when we are already being erased and divided by cisgender law? What purpose does this manner of labeling serve other than to weaken our unity as a community?

Outweighing any possible benefits, this division serves to feed into the mentality of separation from the "other," specifically from the "bad transgenders." The sentiment falls back on a "me versus you" mentality, building an argument that there exists a superior, "normal" way to be queer. That "your" transness is not like "my" transness; That "you" are different from "me," and thus your way of life is wrong. This thinking equates difference to inferiority, and unifies those making the distinction within a bubble isolated from the rest of the community.

Take, for example, the popularity of the "AFAB-only space" that parodies the traditional "women's-only space" of the cisgender world. These spaces, despite being branded as trans-inclusionary, commit the double atrocity of isolating both the transfeminine and the transmasculine. It is, most simply, a women's space that excludes trans women for their sex, feeding into the transphobic argument that they are incapable of detaching from the behavior of their assigned sex. Supporters of the AFAB-only space will argue that this exclusion is for the safety of those seeking community within the space, revealing their fear of the male sex to be present in those who lay no claim to it. The transmasculine are minimized by their connection to "womanhood" in turn too, and are bound to the space only by their sex, not unlike how the cisgendered have bound us to public bathrooms. Ultimately, these spaces separate us by our sex in the same manner that we are bodily regulated by cisgender legislation, and unites only the transmasculine willing to submit to their ties to womanhood at the cost of excluding the transfeminine.

## 6. THE HOMOSEXUAL IS YOUR ALLY, BUT THEY MAY NOT KNOW IT YET

You may have seen them on the streets, on the news and on the Internet: The self-sabotaging homosexual. They parade themselves under organizations such as the British "LGB" group, a self-proclaimed queer advocacy group that lobbies for the destruction of transness. It is a performative show of betrayal to the trans community acting as a plea for acceptance from conservatives, made by queers hoping that cutting their own hands off will grant them salvation.<sup>7</sup>

The movement began with the pipe dream of uniting conservatives to the queer cause, a fantasy believed to be attainable through the condemnation of queer gender expression. It is through this fantasy that cis and trans queers have become divided in the fight for global acceptance and respect, as while the cis queer fights for their own specific needs at the expense of others, the trans queer fights for the rights of all at the possibility of their own expense.<sup>8</sup>

It was trans queers who paved the way for homosexual liberty, and yet this history seems to be forgotten. Let us not forget the first radical actions of the transfeminine that birthed the new generation of queer liberation and activism that we find ourselves amidst today: The rebellion of Marsha P. Johnson, Sylvia Rivera, and Miss Major Griffin-Gracy at the Stonewall riots are not to be ignored. And yet, queers "allied" with conservatives forget who fought for their right to freely label themselves as such, and actively advocate for the punishment of their foremothers.<sup>9</sup>

Conservative queers admit their nature to be devious, but will be eradicated the same as the siblings they willingly condemn. The oppressive cishet listening to the argument of the queer conservative will not care for the nuance: They will only absorb the hatred for the community, echoed and promoted by an insider. It is possible for trans queers to feed into conservative perspectives all the same, both subtly and explicitly.

This is seen most commonly through the criticizing of subcultures of trans expression, resulting in a condemnation that reflects on all parts of the community. Queerness does not inherently abide by expectations of "normalcy," and thus when distinctions are drawn between what does and doesn't count as the "correct" way to express transness, the argument becomes a critique against all expressions of transness. And in the current time of crisis and public spotlight that we hold as one connected community, it is of the utmost importance to support one another and stay united to successfully achieve the right to live peacefully. Insignificant debates about the expression of individuals holds us back from grander unity, and serves only as fuel to the conservative flame threatening to engulf us whole.

<sup>7</sup> Are we, the queers, not a body? Physical and united; a full mass of blood and electric love? It is only logical for the transgendered to take the shape of our collective hands, having physically wrought a space for the rest of the body to thrive.

<sup>8</sup> This is not to say that trans queers are invulnerable to sabotage, either. Trans conservatives are loud in their performative betrayal, and still they will not be spared from the disgust of the enemy they submit to.

<sup>9</sup> It should be noted that this erasing of history is an issue rooted deep in both transphobia and racism, as the named trans women were all persons of color. In fact, Rivera explicitly spoke out against the cis-centric, white-centric queer movement of the 70s; against a poison that continues to influence queer activism today.

## 7. FILTH AND FREAKISHNESS ARE TO BE CELEBRATED

There is a great deal of shame drilled into the transgendered youth. We are taught not to be proud of our bodies, nor of our beauty or our sex. Our physicality is feared, weaponized and debated. We are punished for simple joys, and our private lives are left regulated by the public.

In a society that calls for our extermination for living peacefully, why should we side with shame?

The conservatives that lobby for our destruction see us as threats to cisgender society no matter our shape or form; Our image has become so twisted and misconstrued in the cisgender mind that we exist as the enigmatic strawman representative of all that corrupts, regardless of our actual actions. The cisgendered rewrite our intentions to be imbued with their same sexual evil, and we are drowning in their fantasy of deviance. We are branded the perverts, the predators, the freaks.

After a certain point, conformity becomes an uphill battle against an enemy that will forever proclaim you the "other." So why submit to the expectations that bind us so? Our euphorias should be prioritized above all, beyond the societal norms pushed onto us by the cisgender binary. If we are to be freaks, then let us earn the label through a free expression of pleasure to the fullest extreme, rather than a passive submission to the collar of monstrosity.

For me, this freedom of expression has manifested in my identification with the term branded upon this document: that of transsexuality. The burning label upon my body as "diseased" is permanent, and the diagnosis will follow me throughout all of my medical documentation. It will place me on registries across some states, deny me care and space across others. The concept of the transsexual is filthy in nature, known as some perverted tumor of the brain that rejects its own flesh, and I have regained control over my identity and my body by harnessing the filth myself. My body, my beauty and my sex are wild in wonders beyond the cisgender experience, and this small sliver of control I have wrangled for myself brings me no shortage of joy.

The bottom line is that we must be loud if we expect to be heard. We will never earn our promised liberty nor our bodily autonomy through pure assimilation: Our very existence lives outside of cisgendered philosophy, and thus the only possible way for us to blend into cisgendered society is to erase our freakishness completely. And even then, as tame as can be, we will still be hunted and punished for our nature!

We will earn the privilege of passivity only through our extremes. We must be unashamed, free in our expression and our sexuality and our monstrosity. We must celebrate what we have been told to hide, or else we submit to our erasure. We must share the beauty of a body molded and reformed by our own hands, and we must find power in reclaiming our inherent "freakishness."

## 8. THE ENEMY WANTS YOU DEAD, AND THUS YOU MUST LIVE

To be trans is to be denied your humanity. We are taught to expect death, humiliation and isolation as the caveat for our joy. We are taught not to even expect joy at all, and that the only space that awaits us is cold, and dirty.<sup>10</sup> We are tolerated, we are pet, we are made deviants and we are condemned. And we have only just begun to find connection with one another after centuries of collective erasure. We are only beginning to carve out spaces for our queerness within the cishet society that rejects us, and have just started to be placed within view of the modern public eye. With the reinvigorated spotlight focused on us today, our forgotten history has left the cishet public without empathy to our struggle.

Arguably, the most important notion for any trans individual throughout time has always been as follows: The greatest goal of the transgendered is to live. To live cruelly, live freakishly, live sorrowfully, live extravagantly, but to live with intention to live. To commit to our existence. To take the one opportunity we are given and take it unabashedly.

The privilege to live is often taken from us, legally and violently, and in turn we are taught that our purpose is to die. We are tied to it, destined to be eradicated, either by their hands or our own. Our suicides are used as bait to trigger our anger; they're mocked, they're praised, they're encouraged.

The lawmaker who approved of your persecution sees you not as a human, but as a helpless mutant to be slaughtered. He cannot understand a joy outside of his own and thus he will do all that he can to eradicate you: And he will teach his sons to be just as scared of you. The greatest way of 'sticking it to the man' then becomes defying the notion that we can do nothing but die, which we accomplish by *living*.

It's as redundant as it is necessary for our prosperity, both privately and as a larger community. You do not have to be extraordinary, nor an activist, a pioneer or an innovator. Transness, no matter the manifestation, does not exist within cisgender thought, and thus even the simple act of living as "a transgender" has become a political act of defiance. We must not prove those who deem us unworthy of life right: We must live the life they want to take away from us.

We are to cry and we are to laugh, we are to be angry and we are to love. We will be proud and we will protest and we will fight for our liberation. And we are to be as human as they proclaim us incapable of being.

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<sup>10</sup> Beneath the ground, stuck in corpses that trap the soul even in death.

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